

*The Royal Benefactress: Or, the great
Charity of Educating poor Children.*

For *Lucas* *IN A* *Discourse* *by* *John*

SERMON

Preach'd in the
Parish-Church of St. Sepulchre,
June 1. 1710.

BEING

Thursday in Whitsun-Week.

At the Anniversary Meeting of the Chil-
dren Educated in the Charity-Schools, in
and about the Cities of *LONDON* and
WESTMINSTER.

Publish'd at the Request of several Gentlemen con-
cerned in that Charity.

By *GEORGE SMALRIDGE*, D. D.

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Exodus II. Ver. ix, x.

And Pharaoh's Daughter said unto Her, Take this Child away, and Nurse it for Me, and I will give Thee thy Wages. And the Woman took the Child, and Nursed it. And the Child grew, and She brought Him unto Pharaoh's Daughter, and He became Her Son.

THE Inspir'd Books of *Moses* are, as it were, One continued History of God's providential Care of his chosen People: Many and Wonderful are the Instances therein recorded of the Interposal of the Almighty, in rescuing his Servants from Imminent Dangers: But amongst these, None is more Remarkable, None was attended with greater Consequences, than the Preservation of *Moses* from that Death, to which He was expos'd in his Infancy; and the Deliverance of Him, whom God had appointed to be the Deliverer of his People.

Measures had been taken at the Court of *Pharaoh*, for the utter Extirpation of the Children of *Israel*: And in pursuance of these an Edict had issued forth, That every Son that was born unto them, should be cast into the River, *Exod. i. 22.* Under these unhappy Circumstances *Moses* is born, by the Cruelty of his Prince destin'd to immediate Death, but by the Decrees of God reserv'd to be the Glorious Instrument, who was to Execute His All-wise Purposes. All the Care, that could be taken by a tender Mother for a lovely Child,

was taken by the Mother of *Moses*, for his Preservation: *When she saw Him, that He was a goodly Child, she hid Him three Months*, Ver. 2. But it seems the Enemy was as Vigilant for his Ruin, as his Parents could be for his Safety; and therefore the Concealment of Him was now no longer Practicable.

If He should be found in his Mother's Custody, He must inevitably Perish; if He were expos'd abroad, He could but perish; and by some unusual Accident, rather to be Wish'd, than to be Hop'd for, He might possibly escape: To God's Providence therefore She commits Him, and putting the Child into an Ark, lays it in the Flaggs by the Rivers brink, Ver. 3. Nor was her signal Trust in God defeated: Her Hopes were more than answer'd; and all things succeeded better, than She in her fondest Wishes could desire. By an happy train of Events, *Pharaoh's* Daughter comes at that very time to that very Place; She Spies the Ark, sends one of Her Retinue to fetch it, Opens it, sees the Child Weeping, hath Compassion on Him, discovers it to be One of the *Hebrew* Children, sends for a Nurse of the *Hebrew* Women to Nurse it; who happens to be its own Mother; and to whom, as to a Nurse, she delivers it to be brought up at Her Expence. From this entertaining piece of Sacred History, there do naturally arise several Observations, worthy of our Notice, and pertinent to the present Occasion.

And 1st, We may observe, how Particular a Care the Divine Providence takes of Little Children. We find here a Child born of Parents under a State of Bondage and Persecution; born to be a Slave, if perchance He should live; but doom'd to Expire from the very first Moment

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He should Breath; sentenc'd to Destruction by that sovereign Power, from which by his Native right He might expect Protection; destitute of all help from Parents, Relations or Friends; and abandon'd to Numberless Accidents, any One of which might have prov'd fatal. In this desperate State, by the over-ruling Hand of God things are so order'd in his Behalf, that no Child born in the Happiest Circumstances could be better provided for: That in the Nursing of Him no tender care might be wanting, He is suckled by his own Mother; and that the Child might not any ways suffer by the Poverty of its Parents, a liberal Maintenance is afforded by the Bounty of his Charitable Benefactress. Thus did That Infant, who, according to all humane Appearance, was forlorn and helpless, thro' God's Assistance, enjoy all those Advantages, which scarcely ever fall to the Lot of Children, born either of Mean, or of Noble Parentage. So peculiar a Providence as this, is not perhaps to be exemplified in many other Instances: But Reason, Scripture, and Experience do all assure Us, that the like Providential Care doth extend it self to Other Children. *The Mercy of God is over All his Works*: From Him they have their Being, and by Him they Subsist: *He sendeth forth his Spirit, and they are created*; He with-draws his Influence, and they die, and return to their Dust: And as All things are upheld only by his Power, so it is rational to conclude, that He Proportions his Assistance to the Wants of his Creatures; and, like a tender Parent, shews the greatest Care towards those of his Off-spring, who are most Weakly, and most stand in need of his Help. Now Little Children, by reason of their natural Frailty, are liable to Innumerable

Casualties, from which Grown Age is usually exempted; they can neither Foresee Evils, when Approaching; nor Repel them, when at Hand; nor Support themselves under their Pressure: These Natural Defects are therefore supplied by the God of Nature, and His Strength is made perfect in Their Weakness. And as the Imbecility of their Constitution doth render them proper Objects of that Divine Aid, which is so necessary to them for their Support, so their Spotless Innocence doth powerfully bespeak the singular Love and Favour of God. Whatever Title adult Persons might pretend to God's loving Kindness, as they are his Creatures, they may seem with Justice to have forfeited, as they are Sinners: But Young Children, as they have no Merits to give them any rightful Claim to the divine Favour, so neither have they any such flagrant Demerits, as may shut them out from the Benefit of his Protection.

This Benefit therefore we are sure from the Word of God they do enjoy: This watchful Care over their Infancy, the Saints of God, when come to riper Years, have thankfully acknowledg'd; in the Catalogues of Mercies receiv'd through the Course of their Lives, Those, which either their Own Memories have suggested to them, or their godly Parents have reminded them of, as conferr'd on them from Heaven, during their Childhood, have always found a Place; their Observation of God's care of Other Children has led them into a Sense, that the Same Care has been taken of Themselves, when by Themselves it could not be observ'd: On the Experience they have had of the divine Goodness, manifested to them, whilst in a State of Infancy, they have built their Hopes of finding the like Support,
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when reduc'd to the like weak Condition by the Infirmities of Old Age. *Thou art my hope, O Lord God, saith the Psalmist; thou art my trust from my Youth, Psal. 71. By Thee have I been holden up from the Womb: Thou wast my hope when I yet hanged up-on my Mother's Breast: Cast me not off in the Time of Old Age; forsake me not when my strength faileth, Psal. 22.*

But we have a still stronger Testimony of God's peculiar Care of Children, from his appointment of Tutelar Angels to guard and protect them: For that there is such an Appointment, is the general Doctrine of the Church, grounded on that Precept of our blessed Saviour; *Take heed, that Ye despise not one of these little Ones; for I say unto You, that in Heaven their Angels do always behold the Face of my Father, which is in Heaven, Mat. xviii. 10.* That Children are every moment wonderfully preserv'd from many fatal Accidents, by the invisible Power of God, either Immediately interposing, or acting by the Ministry of his holy Angels, Parents have the most Sensible and most Affecting proof from their Own happy Experience: For they must have been careless Observers of divine Providence, who have not taken notice of Many such wonderful Deliverances wrought within their Own Families, such as are not to be accounted for by any Natural Causes; and they must be of very shallow Capacities, who do not from thence infer, that many More Deliverances of the like Kind must have been Wrought, which have escap'd their Notice.

The next Observation, which I shall make from the above-recited History is this; That there is implanted by God in Humane Nature a strong Propension to Acts of Charity and Compassion. The Royal Princess, whose Charity is here recorded, was an Utter Stranger to God's Reveal'd Will:

He had not yet *shew'd his Word unto Jacob, nor deliver'd his Statutes and his Judgments unto Israel*: These were to be given by the Hand of this very *Moses*, when come to the Ripeness of Manhood; much less had God manifested Himself to Other Nations, *neither had the Heathen knowledge of his Laws*. But there was no need of a Written Law to instruct Her in that Duty of helping the Distress'd, which was plainly taught Her by the Law of Nature.

As soon as her Eyes were struck with the doleful Sight, as soon as the Cries of the Infant sounded in Her Ears, her Bowels yearn'd within Her, and Her Heart was melted with Compassion. Without reasoning, without deliberating, pusht on by the secret and powerful Impulse of Nature, She affords an immediate Succour; and Her first Thoughts of what it become Her to do in so lamentable and pressing a Case, were as just and rational, as if they had been the final result of the coolest and most mature Deliberation.

The very first Principle imprinted on the Mind of Sociable Creatures by the Finger of God seems to be this, That they should do no wrong to any; the Next, that they should do all the good possible to those, who want their Assistance. This Duty therefore of helping the Helpless, those who had no other Light to guide their Actions by, but that of Reason, found themselves plainly instructed in by the Reflections, which they made on their Own Inclinations, Sentiments and Dispositions. This is a Duty, to which they own'd themselves Born, for which they acknowledg'd they were Made; and without which they could give no rational *Account*, why their Natures should be so fram'd, as in Fact they found they were. For when they took Notice of what pass'd within their own Breasts, they could not but observe, that when any Object
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of Compassion was presented to them, they were, without debating about it, immediately struck with Pity, and forcibly carried away with an impatient desire of contributing to the removal of that Misery, which made the Spectators, as well as the Sufferer of it, Uneasie: They found that Sympathy betwixt themselves, and Others of the same Nature with themselves, that they could not look upon Another's Calamity, without being themselves touch'd, and as it were Infected with it; and that therefore to deny Relief to the Distress'd, was to offer Violence to their own Natures, and to be in the severest Manner cruel to their own Flesh and Blood.

They Observ'd farther, That when they reach'd out Help to those, who wanted it, there immediately sprang up in their Minds an inexpressible Joy and Satisfaction; in the actual Doing of good they felt a sensible Pleasure and Delight: And when afterwards they at leisure took a review of their Acts of Charity, they could not but applaud themselves for them, and think the Pleasure they found in that Self-Approbation, a sufficient Reward for what they had done; and yet, at the same Time, as the Wisest of them judg'd, an Earnest of some unkown Greater Reward still in reserve. This eager Propension of Mind to assist the Indigent, and to help the Helpless, they lookt upon to be so suitable to the Nature of Man, that this One Virtue carried away from all Others the peculiar Name of Humanity. They thought therefore they could not be deaf to the Importunities of the Necessitous, and harden their Hearts against the Supplications of the Distress'd, without forfeiting the Title of Men, and degenerating into the Rank of Barbarous and Cruel Savages. Upon these Natural Principles

ciples did those, who consulted their Unassisted Reason, prove the necessity of being Compassionate and Charitable; Suitably to these the Best of them acted, and stand to this Day recorded in the Histories of their several Ages and Countries, for eminent Acts of Beneficence and Goodness; to their Own Immortal Honour, and to the just and indelible Reproach of those, who are less careful to discharge This Duty under the Sense of much nobler Principles, and much stronger Obligations.

I don't know whether under this Head it may not be proper to observe farther, That this strong Propension towards Acts of Pity and Compassion, which is implanted in Humane Nature, is generally speaking most strong and most operative in Women. That noble Princess, whose generous Pity towards a poor Helpless Infant is here registred by her grateful Beneficiary, must be endued with a more than Ordinary Degree of Tendernefs; because it is hard to assign any Other Principle, which could excite Her to act as She did, and easie to alledge several other Motives, which had they not been over rul'd by This, might probably have restrain'd Her from so Acting. She was bred up amidst the Luxuries of a Court; and it is not Usual for Persons, who abound in all manner of Plenty, who are inur'd to Ease and Delicacy, and seldom meet with any Thing that may disquiet or molest them, to be affected with a deep Sense of the Calamities of Others. Those, who have themselves felt the smart of Miseries, are apt to have a Fellow-feeling of the Sufferings of the Miserable; and those, who have hitherto been Prosperous, but have reason to fear that they may shortly be overtaken

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taken by Adversity, may be brib'd by Self-Interest to Afford that Relief, which they themselves should be glad to find in the Day of their Distress. But those, who have enjoy'd a constant flow of Uninterrupted Pleasure, have no Inward Sense of the Bitterness of Pain to quicken their Compassion; and those, who, by the affluence of all the good things of Life, seem to be plac'd without the reach of Adversity, may be less solicitous to Lend that Aid, which they themselves have no probable Occasion of ever Borrowing. It is the Observation of the Prophet concerning those, *who lie upon Beds of Ivory, and stretch themselves upon their Couches; who eat the Lambs out of the Flocks, and the Calves out of the midst of the Stall; who chaunt to the sound of the Viol, and invent to themselves Instruments of Musick; who drink Wine in Bowls, and anoint themselves with the chief Ointments; that they are not griev'd for the Affliction of Joseph, Amos vi. 4.* And if such an Affectionate concern for the Affliction of Joseph is not to be hop'd for even in those of his own Kindred, whilst in the height of their Gaiety, much less was it to be expected in One, who by Birth, and by the Prejudices of Education, was dispos'd to be an Enemy. The *Israelites* were Scorn'd and Hated by the *Egyptians*; their utter Extinction was resolv'd upon: every Male-Child was by *Pharaoh's* Decree proscrib'd: And she might seem to be no good *Egyptian*, no loyal Subject, no dutiful Daughter, who should Spare, who should Favour, who should Cherish One, that stood condemn'd by the common Vote of her Country, her Prince, and her Father. But the Tenderness of her Sex pleaded more strongly for her shewing Pity,

ty, than all these Considerations could do against it; they might have hardned the Heart of a Son of *Pharaoh*, but they were not of force enough to prevail upon his Daughter.

For very wise and good Purposes hath God been pleas'd to form this Softness of Temper, this Sweetness of Disposition, this powerful bent towards Acts of Pity and Compassion, in the Very Frame and Constitution of Women: The bringing up of Children from the first Years of their Infancy is Their allotted Province; in the discharge of This Many Hardships are to be undergone, many Disquietudes are to be born, which, tho' otherwise troublesome and vexatious enough, yet the tenderness of their Affections makes them pass thorough, not only with Patience and Contentment, but even with Cheerfulness and Delight: It is this Tenderneſs, which makes that Sex so Quick to Discern, and so Prompt to Relieve the Wants of Children: to this Tenderneſs, under God's Blessing, We all of Us Owe it, that We did not from the Womb, that We have Escap'd Manifold Hazards in our Childhood, and that when in Our grown Years We have at any time been confin'd to the Bed of Sickneſs, We have still found Comfort In it, and have rose again From it. It is not to be denied, that here and there an Instance may be given of Want of Pity, or perhaps even of extraordinary degrees of Barbarity in Women; but at the same time it must be Own'd, that such Women are look'd upon as Monsters in Nature; that they are suppos'd to have long struggled with, and at last to have overcome the innate Softness of their Sex; and that for the most part, it is Observable, that as Strength

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of Mind and of Body, Prudence in Council, and Courage in War, are the distinguishing Characters of Men; so Gentleness, Kindness, Bowels of Mercies, Tenderness of Heart, Acts of Love and Charity, of Pity and Compassion, are the peculiar Graces and Ornaments of Women.

Our 3d. Observation from the History premis'd shall be this; That Generous Souls, the more Kindness they have shewn to the Indigent, the more strongly they are inclin'd to be still farther Kind to the Same Persons. It was a great degree of Kindness in *Pharaoh's* Daughter to Spare an *Hebrew* Child; it was a still greater to take care of it, and to defray the Charge of it's Maintenance; but her Bounty stopt not here: The Child, when grown up, is brought home to Her, *and becomes her Son.* Mean and narrow Minds are apt to be very sparing and frugal of their Favours: When they have bestow'd One Kindness, they Wait for some return, before they go on to conferr Another; it is their Business to traffick for good Turns, and therefore like Wise Merchants, they are unwilling to Venture too much upon One bottom: Where they Sow, there they expect to Reap, and think a second Seeds-time comes too quick, if it returns before the Harvest. But Persons, who are Truly and Sincerely Charitable, who act upon noble and disinterested Principles, do good for the Sake of doing good; it is the single design of their Charity, that it may be Useful to Others, and whilst it is so Useful, they Have their Aim: The Epicure Himself doth not find half that Pleasure in his Sensuality, as These do in Acts of Bounty and Beneficence: If a return be made by the Persons oblig'd, they are glad to find that their Favours

Favours are bestow'd on the deserving and thankful; and if they meet with no recompence for their Benefactions here upon Earth, their prospect is enlarg'd, and they look forwards to those more Glorious Rewards, which are reserv'd for the Charitable at the great Day of Retribution. They are not therefore likely to be Weary in Well-doing; because whatever be the Dispositions of those, to whom they are bountiful, be the Soil, in which they Sow their Seed, never so Barren and Unkindly, *Yet they know, that in due Season they shall reap, if they faint not.*

Charity, as it beareth the nearest Resemblance to the Image of God; so like Him, it delighteth to perfect all its Works; nor is a skilful Artist more Uneasie in leaving his Work Unfinish'd, or a tender Parent in seeing his Child defective in any of its Limbs, than a Charitable Person is in desisting from a good Work, Well-design'd, Happily begun, and so far as it is gone, Answerable to his Wishes, before He has put to it his Last Hand, and rendred it Intire and Compleat. The Gospel hath given Us a charming Picture of a Person thoroughly Charitable in the Parable of the good Samaritan, Luk. x. His Offices of Kindness closely follow'd One another in a Continued Train, and there was no stint of his Bounty, 'till there was no farther Occasion for it. *He saw, as He journeyed, a poor Traveller, stript of his Raiment, wounded, and half Dead: He had Compassion on Him, went to Him, bound up his Wounds, pour'd in Oyl and Wine, set Him on his own Beast, brought Him to an Inn, took care of Him whilst He staid, and when He departed, gave to the Host both Money in Hand, and an Unlimited Commission for defraying any farther Expence, Take care of Him; and whatsoever*

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ever thou spendest more, when I come again, I will repay Thee.

Another Observation, which We may gather from the History before Us, is this: That those are rather to be esteem'd the Parents of Children, who give them good Education, than those to whom they owe their Birth. *Moses* was by Birth an *Hebrew*, descended of a Son, and of a Daughter of *Levi*: But because He was educated by the Care, and at the Expence of *Pharaoh's* Daughter, according to his own account, *He became her Son*. The Mother indeed of *Moses*, was not less his Mother, tho' She expos'd Him, because she was compell'd to it by Necessity: But had she done this out of a Wicked Principle. She would by such an Act of Unnatural Cruelty have forfeited that Title of a Mother, which belong'd to Her, as having conceiv'd and born Him. Great is the Debt, which Children owe to their Parents, who are under God the Bestowers of Life upon them, and the Authors of their Beings: But Life it self is no other ways Valuable, than as it puts Us into a Capacity of Happiness; if therefore an early Provision be made, that in the Course of it, it may prove Happy, it is then a Blessing, which We cannot be too thankful for; because it is the Foundation of all Other Blessings: But if for want of a Good and Virtuous Education, Men are left destitute of the necessary Means of rendering themselves Happy; if by the Fault of their Parents, Misery be entail'd upon them; then that Life, which carries with it this Encumbrance, is a Curse instead of a Blessing; and the conferring it is to be lookt upon rather as an Injury hardly to be Forgiven, than as a Benefit which deserves our Acknowledgment. What Notions
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Men have of the Valuableness of Life, merely on account of its own Intrinsick Worth; how far they are from esteeming either the Gift, or Continuance of it, a Benefit, when it is attended with Misery, is evident from these bitter complaints of *Job*, in the extremity of his Agony; when *He* curst his Day, and said: *Let the Day Perish, wherein I was born; and the Night, wherein it was said, there is a Man-Child conceived. Why died I not from the Womb? Why did I not give up the Ghost, when I came out of the Belly? Wherefore is light given unto Him that is in Misery, and Life unto the bitter in Soul?* Doth One, who inveighs in this manner against Life, look upon it as a thing always Good and Desirable? Would He thank those, who foreseeing it would prove thus Wretched, had forc'd it upon Him? But above all, would he esteem them his Friends and Benefactors, who contriv'd to render his Condition thus Woful and Deplorable? Such Friends, such Benefactors are those Parents, who having brought Children into a World full of Misery and Wickedness, take no farther concern for them, but leave them Void of all Useful Knowledge; Destitute and Naked, Neglected and Forsaken; Unarm'd against Temptations; an Easie Prey to that ravenous Lion, who is always going about, seeking whom *He* may devour. Forlorn and hopeless is the State of such Children, unless rescued from Destruction by some Charitable Hand; Unworthy therefore are those of the Name of Parents, Unwarrantable are their Pretensions to the Love and Honour due to Parents, in whom the Parental Affection is quite extinguish'd; to Them doth this Name more properly belong, upon Them are the Rights and Privileges of Parentage

rentage deservedly transferr'd, who are moved with the Affections of Parents, and by whom the Offices of Parents are readily and constantly perform'd.

There are Other proper Reflections, which do naturally arise from this Instructive History. We might from hence Observe, That Acts of Compassion and Charity add a New Lustre to Persons eminent for their Rank and Dignity: That Almighty God, tho' He could supply the Wants of the Miserable by his own Immediate Hand, Yet chooses to reach forth his Gifts unto Men by the Ministry of Men: That Charity ought not to be limited to those of our Own Country, or of our Own Persuasion, but to be extended even to such as are of a different Nation, or different Religion from Us; That Persons of Mean Birth, and such as are bred up by the Charity of Others, do sometimes arrive at the highest Degrees of Honour, and do become eminently serviceable both to their own Generation, and to Posterity. These Observations might be easily deduc'd from this Story, and to Advantage be enlarg'd upon, were it not Time to apply what hath been deliver'd to that happy Occasion, for which We are now met together in this Solemn and Large Assembly.

It hath been observ'd in the first Place, How particular a Care God's Providence takes of little Children: Of this We have One remarkable Instance in the Child *Moses*, and of this We have as many Present and Living Instances, as there do now stand poor Children before Us. When We cast our Eyes upon this pleasing Spectacle, (a Spectacle delightful in the Sight of Men, of Angels, and of God) when

We reflect on the apparent Hazards of Body and Soul, to which Each of these little Ones was by the Circumstances of its Birth left expos'd; when We consider the happy Condition, in which by the Providence of God, and the Charity of God-like Persons, they are Now plac'd; when We carry our Thoughts forward to the manifold Blessings, which We plainly foresee will hence redound to Themselves, to their Families, to these Populous Cities, to the whole Kingdom, to the Establish'd Church, Yea, and if We are not mistaken in our just Hopes, to distant Countreys, and to succeeding Generations; We cannot but look upon them, as so many little *Moses's*, drawn, as it were, out of the Water, rescu'd from the very brink of Destruction, exemplifying in our Days, to the very Senses of Unbelievers, what the Faithful are perswaded of from the Holy Scriptures, concerning God's Providential Care of Little Children.

Now the Natural Inference, which All should make from hence, and which Many, who hear Me, have both already Made, and long since put into Practice, is This; That it is Their Duty to concur with the gracious Designs of God, and to look upon those as worthy of Their most tender Care, who are the Darlings of Providence, and the Almighty's most peculiar Favourites. God's Treasures are not so Scanty, God's Power is not so Limited, but that He is able to Substist All his Creatures, without leaving Some to depend upon the Benevolence of Others; He could have so order'd the Course of Nature, that Children should not have wanted support from those, who are Grown up; and He could dispense his Blessings with so equal an Hand, that there should be no Poor to be main-

maintain'd at the Expence of the Rich: He, who at the Prayer of *Moses*, rained down *Manna* upon the *Israelites*, for to eat, and gave them Food from Heaven, could have fed the Infant *Moses* with Angels Food, and have supported Him with his Own Immediate Hand. But He chose rather to convey his Blessings through Another Channel, and to make *Pharaoh's* Daughter do unto Him the Office of a Mother, that there might be room for the Exercise of Charity; and that He might shew his Goodness as well towards Her, who had the Welcome Opportunity of Affording, as towards Him, who Wanted, and who Receiv'd Relief.

What Honour can accrue unto Mortal Men greater than this, of being the Instruments of God in dispensing His Gifts to their Fellow-Creatures! How Desirous must good Men be of the Opportunity, how Greedy of the Pleasure, how Ambitious of the Glory of working together with God, in that Labour of Love, in which his Infinite Goodness doth most delight! When We reach out unto helpless Children any Blessing, either Temporal or Spiritual, either conducive to their Happiness in This World, or in the Next, We are the Immediate Conveyors, but God is the Original Bestower of every such Gift; and what God said of *Moses*, in Relation to his Brother *Aaron*, is true of every Charitable Benefactor in reference to the Person reliev'd by Him, *He is unto him instead of God*: Our blessed Saviour said of Himself, whilst He was here upon Earth; *what things soever the Father doeth, these also doeth the Son likewise*, Joh. v. 19. and as He copied after the Pattern set by his Father in all Other respects, so did He more Especially in his Affectionate Tenderness towards

Little Children. His exceeding Love, his unparallel'd Humility, his mighty Condescension, as they appear'd visibly in all the Circumstances of his Birth, of his Life, and of his Death; so were they more eminently Conspicuous in that passionate Concern, which He in his Discourses so warmly express'd, and in his Actions so apparently shew'd towards Young Children. Since therefore it hath appear'd from the History of God's Providence towards the Child *Moses*, that the Care of our Heavenly Father doth in a more peculiar Manner extend it self towards Little Children; since it is evident from the Gospel, that our Saviour's tender Concern for them was by his Words, by his Gestures, by his Deeds, plainly Manifested; Those, who desire to approve themselves the Children of God, what their Heavenly Father doeth in regard to these little Ones, the same will They do likewise; Those, who would shew themselves the true Disciples of Christ, will take care that the same Dispositions of Mind, the same Love and Compassion, the same Goodness and Condescension towards Little Children, be conspicuous in Them, which *were also in Christ Jesus*.

Our second Observation was, That God hath implanted in Humane Nature a strong Propension to Acts of Pity and Compassion. When We, who are the Ministers of the Gospel, do, in discharge of our high Trust, exhort Christians to the severe Doctrines of Humiliation, and Repentance; of Mortification, and Self-Denial; of bearing grievous Injuries with Patience, and stifling All thoughts of Revenge; We speak unto our Hearers with some disadvantage; because tho' Reason and Religion are on our Side, yet Passion and Inclination are against Us; but when We call upon them
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to be Charitable to the Poor, to Relieve the Distress'd, to Help the Helpless, We do not find it so extremely difficult to prevail: Because Mens Natural Affections plead the same Cause as We do, and enforce it with more powerful Rhetorick, than We can pretend to: We have nothing farther in such Cases to ask of our Auditors, than that they would follow the Bent of their own Inclinations; that they would not struggle against the Force of Nature; that they would not deny themselves that Sensible Pleasure, which arises from doing good; that they would not quench the Motions of Pity and Tenderness, which they feel in their Own Breasts, and which they are not able to subdue without Offering Violence to themselves, and being cruel to their own Flesh, which crave, Acts of Mercy from them with greater Earnestness and Importunity, than do those very Supplicants, who call for Relief. Were those, to whom We address our selves on these pressing Occasions, utterly Unacquainted with Divine Revelation; had they never heard of the Name of Christ; had they never learnt, what Excellent Precepts He hath given, what a Winning Example He hath set, what Powerful Motives He hath propos'd, to enforce the Duty of Charity; Yet there is a Law written in the Tables of their Own Hearts, which is sufficient to instruct them in this Duty, in which they cannot be wanting, whilst they remember that they are Men, altho' they should forget, that they are also Christians. But tho' Nature be of it self a strong Spur to Acts of Beneficence, Yet will it exert it self more vigorously, when animated by a principle of Religion, by an ardent Love of God, and by the certain Hopes of a future recompence. These Temporal wants of our Brethren, which strongly affect our Senses, will move Pity in the Breast of a Good-natur'd

natur'd Man, tho' Unregenerate, and void of Grace; but Faith alone can inspire Us with a just Sense of their Spiritual Wants, and an Earnest desire to relieve them.

When we contemplate the Infinite Love of Christ towards the Souls of Men; when We seriously consider, that the Salvation of Souls was the Occasion of his Birth, the Business of his Life, and the End of his Death; that for this End He emptied Himself of the Glories of his God-head, *took upon Him the form of a Servant, and became Obedient unto Death, even the Death of the Cross*; that to procure this He left the Joys of Heaven, and descended to the Nethermost parts of Hell; that to make way for this, He sent his Messengers Before Him, and to promote this He left his Apostles Behind Him; that the Mission of the Holy Ghost was in prosecution of this Design, and that this is the Object of his continual Intercession at God's Right Hand; that the Mercies, which God bestow'd on his Ancient People the Jews, were only faint Types of this Greater Deliverance, to prefigure it to the Ages Past; and that the Sacraments, which He hath instituted, are Memorials of his Mercy to All Generations to come; that All the Return which our Saviour expects from Us, for these Wonderful Instances of his Love towards Us, is, that *We also love One Another*; that Charity is the distinguishing Character of Christ's Disciples; that it was his Last Dying Command; that it is the Rule, by which He will try Us at the last Day; that a more Exceeding Weight of Glory is reserv'd for those, who are the Instruments of bringing Others to Heaven, and that they, *that turn Many to Righteousness, shall shine as the Stars for ever and ever*; These
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The Royal Benefactress.

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Considerations, often ponder'd in our Thoughts, duly attended unto, and suffer'd to sink deeply in our Hearts, will inflame Us with an intense love to the Souls of Men, will make Us Solicitous to find out Methods for promoting their Eternal Happiness, will certainly determine Us with All gladness to embrace those proper Opportunities, which these Charity Schools afford to every well-dispos'd Christian, of being under Christ a Deliverer of his Brother's Soul. If any therefore, who are call'd by the Name of Christians, do steel their Hearts against All the Dictates of Humanity, and Obligations of the Gospel; if they wilfully resist the Motions both of Nature, and of Grace; if they obstinately refuse, out of their Superfluities, to supply the craving Wants of their Brethren; if they can see a poor abandon'd Child ready to starve for want of the Necessaries of Life, or in danger of perishing everlastingly for the lack of Saving Knowledge, and not reach forth an helping Hand to rescue such an One, the Daughter of *Pharaoh* shall rise up in Judgment against such Inhumane Christians: For She took Compassion on the Child *Moses*, and behold a greater than *Moses* is here: For according to our Saviour's Construction, what is done, or not done unto the least of these his Brethren, is either done, or not done unto Him, *Mat. 25. 40, 45.*

Under this second Head, I took Notice, that this Natural Propension towards Acts of Pity and Charity is usually strongest in Women; of which the Text gives Us a remarkable Instance in the Generous Act of *Pharaoh's* Daughter. But we need not look backwards into Ancient History, or go out of our Own Kingdom, for an Example of a ROYAL BENEFACTRESS, Eminent for Her Tender Compassion, and Liberal Bounty towards Poor, Destitute, and Helpless Children. Amongst
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Queen Anne
 the Many and Signal Proofs, which our most Gracious Sovereign hath given, of Her real and sincere Kindness for this Church, and of her tender Concern for its Welfare and Prosperity, We have reason to look upon This as None of the least, that All Charitable and Pious Designs, which have been form'd for Advancing its Honour and Interest, both at Home and Abroad, have always been by Her Countenanc'd and Encourag'd. * One of these Nurseries of Religious Education, erected lately near her Palace, and growing up under Her more Immediate Influence, is constantly refresh'd by plentiful Streams in a liberal Manner flowing from her Royal Bounty: † Another of them She hath been Graciously pleas'd to **Incorporate, in order to make a more solid Foundation for its Support and Maintenance:** What *Pharaoh's* Daughter said unto the *Hebrew* Woman, to whom She committed the Care of the Child *Moses*, the same our Gracious Queen, by the Tenour of Her Royal Charter, hath said to the Trustees of that Hospital, *Take these Children, and Nurse them for Me.* And tho' She hath not Yet added her Royal Promise, that She will out of Her Own Treasure defray their Expences, Yet from Her Known Goodness they are secure, that the Nursery, which Her Own Hand hath Planted, shall by the same Hand be Water'd also in due Season. By such Acts of Beneficence and Condescension do Religious Princes, who are the Substitutes and Representatives of Heaven here upon Earth, best resemble the Goodness of the Lord their God, who *dwelling on high, humbleth Himself to behold* the very meanest of his Creatures, and *raiseth up the Poor out of the Dust, and lifteth the Needy out of the Dunghil.*

* Charity-School at *Kensington*.

† The Grey-Coat Hospital in *Totbil-Fields*, of the Royal Foundation of Queen *ANNE*. Our

The Royal Benefactress. 25

Our third Observation was, That Generous Souls, the more Kind they have been to Any, the Kinder they are dispos'd Still to be; the more they have been Exercis'd in Deeds of Charity, the stronger Propensions do they find in themselves to abound in this Labour of Love still More and More. Of this We have an Historical Instance in the Noble Benefactress of the Text, and of this We have a nearer and more delightful Proof in the liberal Contributions that Have been, and Are constantly given to these Charitable Schools. In * One of them, which I may with the more Decency single out, both because of my more Immediate Relation to it, and because being the First of this Kind it may modestly challenge some-sort of Precedency by right of Primogeniture, I find enroll'd in the List of its present Benefactors, many Names which have stood there since its first Foundation; And I have no reason to doubt, but what I know to be true, of the continual Support, which hath been given to the Eldest of these Sisters, is equally so in reference to the Younger.

With Persons, not by Goodness of Nature strongly dispos'd to Acts of Humanity, not by the Grace of God powerfully stirr'd up to Charitable Deeds, it may be a plausible Argument against expending More on the Same Occasion, that they have already expended very Much; but Those, whose Souls are thoroughly possess'd with an ardent Desire of Doing Good, those who have a just and lively Sense of the Indispensable Obligations, which our Holy Religion layeth upon Us, to abound in all Acts of Brotherly Love without Ceasing, and without Weariness, are us'd to

* The School for Blue-Coats belonging to the New-Church in *Westminster*, Erected A. D. 1638.

argue after a different manner; and do think it a forcible Motive to their contributing cheerfully and largely towards any good Work, that their Liberality towards it hath on former Oceaſions been Eminent and Conſpicuous. Were the Rewards promis'd to our Charity Stinted and Limited, it would then be more reaſonable, that our Charity alſo ſhould be confin'd within certain Limits, beyond which it ſhould not paſs; but be it in its Objects never ſo Extenſive, be it in its Meaſures never ſo much Enlarg'd, be it in its Fruits never ſo Luxuriant, Sure We are, that on a ſtill fuller Meaſure than We meet withal, it ſhall be meaſur'd unto Us again: *Good Meaſure, preſſed down, and ſhaken together, and running Over, ſhall be given into our Boſom.* As theſe Charity-Schools have from their firſt Erection Thriven and Encreas'd by thoſe Supplies, which have been conſtantly and liberally afforded to them, as they have from Low Beginnings been gradually advanc'd to their preſent Height; ſo would the Pious Contributors thereto take an Eſtimate of the State which their Own Fortunes were Then in, when they firſt reacht forth their Bounty, and compare it with their Preſent Circumſtances, I doubt not but they would, to their Comfort, find, that their Own Wealth hath grown together with theſe Charitable Funds; that they have Encreas'd the Poor's Stock without any Decrease of their Own; nay farther, that their Own Heap is become Larger by thoſe Supplies, which they have given out of it for the Support and Maintenance of theſe growing Benefactions. What they have thus lent unto the Lord hath already been repaid them with Intereſt, in Private, and in Publick Bleſſings; and they have found their Charity abundantly recompens'd

pens'd in those great Mercies which God hath even in this World bestow'd upon Them, upon their Families, upon our Church and Nation: Which Yet, great as they are, shall not be accounted by God as a Full Payment, but are only Earnests and Pledges of a still more Ample Re-compence at the great Day of Retribution.

Our last Observation was, That Children owe more to those from whom they have their Education, than they do to those from whom they derive their Birth. It is a Melancholy Reflection, that Any should be born within the Pale of the Christian Church, and Yet be Strangers to the saving Truths of the Gospel: Nevertheless it is not to be dissembled, that there are some, who live in thick *Egyptian* Darknefs, even in the midst of *Goshen*. It is therefore wisely provided, that Societies should be form'd as well for Propagating Christian Knowledge amongst the Ignorant at Home, as amongst Infidels Abroad. By this wholesome Institution, that Religious Education, which Many Children did either through the Poverty, or through the Neglect of their Natural Parents, to their great Damage want, is thro' the Liberality of well dispos'd Christians, who are their Better, their Spiritual Parents, to their great Comfort supplied. Many a Poor *Moses*, who is expos'd to the wide World, and left Forlorn and Helpless, for a Prey to the Destroyer, is happily rescued from Perdition by the providential Interposal of Persons, who finding Him in this Miserable State, and mov'd with Pity of his wretched Case, condescend to *lift Him out of the Mire*, and take Care that He be put into the Hands of his Mother the Church, by Her to be Nurs'd, to Suck, and be satisfied with the Breasts of Her Consolations; to be born upon Her

Sides, and to be dandled on Her Knees, and by Her instructed, not in the Wisdom of the Egyptians, but in a much more Valuable part of Learning, the saving Knowledge of Christ.

By this Charity so well Design'd, so happily Executed, and so widely Spread, that Invitation, which the Prophet *Isaiah* makes in the Name of Christ, and publishes to all the World, is brought home to Thousands, to above Ten Thousands of poor Children within this Kingdom. *Ho every One that thirsteth, Come Ye to the Waters, and He that hath no Money: Come Ye, Buy and Eat; Yea come, Buy without Money, and without Price.* By the Liberality of the Wealthy, abounding in Plenty, and Rich in good Works, the Holy Scriptures, those Fountains of everlasting Life, are open'd to the Poor; to their Bounty these poor Babes owe *that sincere Milk of the Word*, which is freely and without Price dispensed to them, *that they may grow thereby*; thro' their Beneficence the Spiritually Blind see, the Lame walk, the Lepers are cleansed, Devils are cast out, the Dead in Sin are raised, and to the Poor the Gospel is Preach'd. And Now do not Those, who are thus Careful to supply the Bodily and the Spiritual Wants of these poor destitute Children, and to give them such a Liberal and Christian Education as may put them into a way of living Comfortably in this World, and of Arriving at Eternal Bliss in the Next, highly deserve the Appellation? Are they not justly entituled to the Honour, not only of Patrons and Benefactors, but even of Parents and Fathers! Will not the Indigent ~~Wretches~~, who by their Paternal Care are brought up in the Nurture and Admonition of the Lord, be powerful Intercessors for Them at the Throne of Grace? And if the Curses of the Poor, which in
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the Bitterness of their Souls they pour out against Those who are deaf to their Complaints, *shall be heard of Him that made them*, will not the Prayers of these poor Foster-Children, which they daily offer up unto God from the Bottom of their Hearts, in behalf of those, whom He hath made his Instruments in supplying their Wants, be graciously accepted by Him?

Of the Unwearied Industry of these Patrons, these Guardians, these Parents of Youth in Soliciting Charities for their Adopted Children, and their Frugal Management in dispensing what they have Gather'd; of their strict Caution, in choosing the most proper Objects without Private Views or Partial Regards; of their Conscientious Endeavour to approve Themselves in the Sight of God, by doing such Things as are Just and Honest; and their Commendable Willingness to approve Themselves in the Sight of Men also, by laying open a distinct Account of their Receipts and Expences to publick View and Scrutiny; of their wise Oeconomy and exact Discipline in regulating their large Families in such comely Order and Method, that Devotions and Instructions do in their turns succeed each Other in a constant and agreeable Vicissitude; of their pious Care that the Children should frequently be Catechiz'd in Publick, so that Crowds of Hearers may together with them be instructed in the Doctrine, Worship, and Discipline of our Church, which, that they may be duly Reverenc'd, want only to be rightly Understood; of their strict Care, that the *Children* of both Sexes should be plac'd under the Custody and Inspection of such Masters and Mistresses, who may Teach them Piety and Vertue as well by their Examples, as by their Instructions; of their frequent

quent Exhortations to these Teachers, that they would Answer the great Trust repos'd in Them by a Conscientious discharge of their Respective Duties; of their Seasonable Admonitions to the Parents of the Children, that they would not by Domestick Examples of Vice spoil the Influence of those Good Precepts, which had been instill'd into their Minds at School: Of these Things, I say, I am the more willing to make this Short Mention, because I am neither Afraid, that They will be thought at present Undeserving of these Praises, nor Apprehensive, that by their Remissness for the Time to come, *We, that We say not, They should be ashamed in this same Confident boasting.*

To the Testimony of Those, who have resorted to the Publick Exercises of these poor *Children*, or who have view'd the comely Order of their Processions, or who have been this Day Eye-Witnesses of their Decent and Religious Behaviour in the House of God, I appeal, whether they have not on these Occasions been struck with Delight and Admiration; whether they have not Acknowledg'd, that *what they have seen with their Eyes did much exceed the Fame, that they had Heard*: Whether they have not from the Bottom of their Hearts, Wish'd Success to the Managers of this Charity, saying, *The Lord prosper You. We wish You good luck in the Name of the Lord.*

Of this Happy Success there would be a still fairer Prospect; That general Reformation of Manners, which is so much Talkt of by All Pretenders to Piety, so heartily Wish'd by all sincere *Christians*, so mightily Dreaded by the Enemies of God and Godliness, would more speedily be brought about; if whilst Private Men are thus Industrious to prevent the farther Growth of Vice
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by an Early Instruction of Those, who are Yet Untainted with it, in the *Principles of Religion*, Publick Magistrates would at the same Time be equally Zealous in extirpating Profanefs and Immorality, where they have already taken deep Root, by a Steady, Regular, and Impartial Execution of the Laws. Those who are brought up in the Belief of God, and of a Future State, will be restrain'd from Sin by a Sense of Duty to their Maker and Saviour, or by Fear of those Punishments, which are threatned to the Wicked: But Those, who deny the Existence of a God, and the Immortality of their own Souls; Those who have no Notions of Good or Evil, but what strikes forcibly upon their Senses, must be Wrought upon by Other Motives: They live only for the Present, and Nothing but what is Present can touch them; They live Entirely by Sense, and Nothing but what is Sensible can affect them: No Appeals to the Consciences of such Men will be heard; because they are past Feeling: No Arguing with them upon the Principles of Religion will avail, because These are Derided and Exploded by them: They govern themselves by no Higher a Principle, than Brutes do, and Ought therefore to be kept in order by the same sort of Discipline: *A Whip for the Ass, a Bridle for the Horse, and a Rod for the Fool's Back*, are Corrections Each proportion'd to the Capacities of the Sufferer. This Chastisement the Magistrate Owes, both to the Profligate, that they may, if possible, be reclaim'd; and to the Innocent, that they may not be Infected; This Suppression of Irreligion and Vice, by *executing Wrath upon Evil-doers*, the Voice of the Whole Nation doth Now seem to call for; This our Religious Prince hath often recommended from the Throne; This God requires at the Hands of those, to whom He

He hath given the Sword of Justice, and from whom He expects, *that they bear it not in Vain.*

To Magistrates it appertains to approve themselves *Parents of their People*; by correcting those Sons, that are Stubborn and Rebellious; to Those, who are the Trustees for managing these publick *Charities*, belongs that Milder Office of Parents, which consists in Nourishing, in Maintaining, in Instructing their *Children* :

And whilst They shall proceed to carry on this Good Work with the same Godly Zeal, the same Unwearied Diligence, the same Unspotted Integrity, the same Prudent Management, the same Disinterested Intentions, the same Perfect Concord and Unanimity, the same Holy Emulation unmixt with Envy, there is no reason to doubt, but they will meet with the Same Blessings from the Poor, the Same Encouragement from the Rich, the Same Applauses of all Good Men, the Same Satisfaction in their Own Consciences, and the same Benediction from Heaven.

F I N I S.

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